

A
S E R M O N

OF THE

Transfiguration of our LORD,

Preach'd before the

Queen-Dowager,

I N

Her Chappel at *Somerset-House,*

On the Second Sunday in *LENT*, 1684.

By THOMAS GODDEN, D.D.

Preacher in Ordinary to Her M A J E S T Y.

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Transfiguration of our LORD.

Transcribed from the

Queen-Dowager.

Her Chapel at Westminster.

On the Sunday 29th of JANUARY 1644

By Thomas Gosnell D.D.

Minister of the Church of St. Dunstons.

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(I)

A
SERMON
OF THE

Transfiguration of our LORD,
Preach'd on the Second Sunday in Lent.

Assumit Jesus Petrum & Jacobum & Joannem fratrem ejus, & ducit illos in Montem excelsum seorsum; & transfiguratus est ante eos, *Matth. 17. 1.*

Jesus taking Peter and James and John his brother, leadeth them into a high Mountain apart; and was transfigured before them.

N the last Sundays Gospel, as *Matth. 4. 8.*
St. Matthew relates, the Devil took our Savior up into an exceeding high Mountain, to shew him all the Kingdoms of the World, and the Glory of them: In this present Gospel our Savior
A 2 himself

See Rev 11 May 42 Hawley

himself leads three of his Disciples into another high *Mountain*, to give them a Prospect of the *Glory* which is prepared for the Just in *Heaven*: Opposing *Mountain* to *Mountain*, and *Glory* to *Glory*; the *Glory* of *Heaven* to that of *Earth*, to defeat the designs of the Tempter by the same method he had made use of to overcome. But as the *Objects* were different, and the *Mountains* too; the one deservedly call'd by Historians, *Mons Satanae*, the

Adrichom.

2 Pet. 1. 18.

Devil's Mount, for having been the Theatre of his greatest Temptation; the other by St. Peter, *Mons Sanctus*, the Holy Mount, for the excellent *Glory* which was represented on it: so was the manner of ascending them different also. For whereas the Devil, as St. Matthew says, took our Savior up into an exceeding high *Mountain*; that is (according to the Explication best agreeing with the Context) carried him through the Air (as an Angel had formerly done *Habacuch*) without giving him the least trouble or pain to ascend; the same St. Matthew tells us, that our Savior did not so with his Disciples, but that he led them up; *duxit illos*, that is, went himself before them, and caused them to follow him, on foot, to give us to understand, that the Way to Per-

Perdition is pleasant and easie; *ducunt in bonis dies suos*; those who walk in it, *pass their time in mirth and jollity*, Job 21. 12. But the *Way to true Glory* is hard and difficult; *Strait is the Gate and narrow the Way which leadeth unto Life*, Matth. 7. 14.

But how strait and narrow, how hard and difficult soever it be, the greatness of the *Re-ward* more than recompences the Labor of acquiring it, as appears by what passed with the Disciples of my Text; for being arrived at the top of the Mountain, our Savior there became *transfigured before them*, so that the *brightness* of his Face vy'd with that of the Sun in his richest Attire of Light, and the *whiteness* of his *Garments* with that of the Snow when array'd in its whitest Dress. Which of Us, Dear Christians, had he been present at this Glorious sight, would not have cry'd out with St. Peter, *Domine, bonum est nos hic esse*; Lord, it is good for us to be here! And who is there of us now, that is not inflam'd with a holy Desire, or, as I may call it, *Curiosity*, as Moses was when he beheld the *burning Bush*, Exod. 3. 3. to know how it came to pass that the Body of our Savior, which till then had appeared different in nothing from the Bodies of other Men,

Men, should be suddenly invested with a *brightness* like that of the *Sun*; and *what End* or *Design* he had in the doing of it?

To satisfy this two-fold demand of *how* and *why* he would be thus transfigured, is what I have design'd for the Subject of my present Discourse, and accordingly shall divide it into Two Parts. In the First I shall give you an Account (as God shall enable me) of the *Mystery* it self, that is, *how* it came to pass that the *Body* of our Savior was so *transfigured*, that it became *bright* and *shining* as the *Sun*. In the Second, *why* he would work this wonderful change in his *Face* and *Garments*, and that in the sight of his Disciples: *Et transfiguratus est ante eos*, And he was transfigured before them, or in their sight.

Whil'st the Disciples were absorpt with wonder at this Glorious Spectacle, the Evangelist says, that a *bright Cloud* over-shadowed them; which Cloud, St. *Augustin* says, was a Symbol of the *Holy Ghost*, in which he appeared (as he formerly had done in the *Figure* of a *Dove* at our Savior's Baptism) to Grace the Solemnity with his Presence: That the Assistance of this *Divine Spirit* may not be wanting, whil'st we treat of this Glorious *Mystery*,

flery, let us humbly implore it by the Intercession of that *Sacred Mother*, who in the Conception of her Son was *over-shadow'd* by the same Divine Spirit.

Ave Maria.

The First Part.

Et transfiguratus est ; And he was transfigured.

TO give an Account *how* the Body of our Savior was so *transfigured*, as to become bright and shining as the Sun, it will be necessary to enquire into the meaning of the word *Transfiguration*. When we say a thing is *disfigured*, every one understands the meaning of it: but if we say a thing is *transfigured*, the sense is not so easie and obvious to all, at least to the Unlearned, as not to require some Explication: Which yet I shall endeavor to manage so, that whilst I am instructing those of the lowest Form, such as are in a higher Class may not lose their time; remembering, with the great Apostle, that I am a *Debtor* to both; *Sapientibus & insipientibus debitor sum.*

A thing then is said to be *transfigured*, according to the proper acception of the word, when its *Shape* or *Figure*, not its *Essence*,
is

is alter'd, so that it puts on another appearance, more Noble and Glorious than it had before; for the Particle *trans* here signifies an *excess*, or *passing beyond* or above what is commonly and usually found in the Thing. An Example of this we have in a *Cloud*, which of it self is nothing but a *dark Vapor* or *Mist* exhaled from the Bowels of the Earth: yet dark and misty as it is, no sooner is it penetrated by the Rays of the Sun, but presently it becomes *bright* and *shining*; and what before seem'd a *black Veil*, which muffled the Light of that Glorious Planet, having now drank in his Beams, is transform'd into a radiant Mirror, in which he seems to rejoyce to behold himself so gloriously reflected. This *change* of the Cloud so much for the better, may fitly be called its *Transfiguration*; and gives us, tho' not a *Parallel*, yet a glimpse at least of what passed in the *Transfiguration* of our Savior; when his *Body*, till then dark and obscure, like those of other men, became *bright* and *shining* like the Sun.

But now, because this *Transfiguration*, or change so much for the better, may proceed from a two-fold cause; either from *without*, as in a *Cloud*, when penetrated with the Rays
of

of the Sun; or from *within*, as when a *Globe* of *Chrystal* is enlightned by a burning and shining *Lamp* set in it: the *Question* still remains, Whether this bright *Illumination* which discover'd it self in the *Face* and *Garments* of our *Lord*, proceeded from some *Cœlestial Splendor without*, like that which appear'd to the *Shepherds* at his *Birth*; or from some *Intrinsical Principle*, or *Fountain of Light*, which, like the *Lamp* upon the *Chrystal*, diffus'd it self upon his *Body*?

The *Solution* of this *Question* depends upon that generally known *Doctrin* of *Divines* with *St. Thomas*, That the *Soul* of our *Redeemer*, by vertue of the *Hypostatical Union* g. P. q. 34.
a. 4. with the *Word*, enjoy'd the *Beatifical Vision*, or sight of the *Divine Essence*, and so was full of *Glory* and *Brightness* from the first instant of his *Conception*; And that from hence, as the *Stream* flows from the *Fountain*, there ought to have issued, by a *Connatural Emanation*, a *Communication* of proportionable *Glory* and *Brightness* to his *Body*. Ibid. q. 45.
a. 2. For, as *St. Austin* says, *Tam potenti Natura Deus fecit animam, ut ex ejus plenissima Beatitudine redundet etiam in Corpus plenitudo Sanitatis, id est, incorruptionis vigor*. Ep. 56. ad
Dioscorum. God created the *Soul*

B of

of Man of so powerful a Nature, that from the fulness of its *Bliss* there should redound also upon the Body a fulness of *Health*, or *vi-
gor of Incorruption*, under which terms he comprehends all the four Prerogatives of a *Glorified Body*, viz. *Clarity* or *Brightness*, *Agility*, *Immortality*, and *Impassibility*. All these *Qualities* then were due to the *Body* of our *Savior*, as being united to his *Glorified Soul*, from the first instant of his *Conception*. But the end of his coming into the *World* being to *Suffer* and *Die* for our *Salvation*, 'twas necessary his *Glory* should remain shut up within his *Soul*, without being communicated to his *Body*; for had his *Body* been glorified as well as his *Soul*, he had not been in a capacity to suffer for us. Thus did the desire he had to suffer for us cause him to work a constant and prodigious *Miracle* upon Himself, by forcing, as I may say, the *Stream* of his *Glo-
ry*, like the *Waters of Jordan*, to rouse it self up, and stand on a heap, without pouring it self forth upon his *Body*, which otherwise it would have done. But now the time being come, in which the *Divine Wisdom* thought fit, not so much for His Own sake as for Ours, that his *Pure and Innocent Body* before it suf-
fered

ferred, should enjoy one *Sun-shiny* day among so many *Cloudy* ones : Behold He opens the *Sluice*, as I may call it, of that *Light* and *Glory* which till then had been kept shut up within the *Floodgates* of his Will, and gives it leave to pour it self forth in a full *Stream* upon his *Body*, which presently was so penetrated and steep'd in a glorious *Flood* of *Light*, that (as the *Text* says) *his Face shined like the Sun*, and his *very Garments became white as Snow*.

Thus it was, Dear Christians, that the *Body* of our *Savior* became so gloriously *transfigured*; not by an *Illumination* from *without*, but by an *Irradiation* from *within*; by which it appears to have been not so much the effect of a *New Miracle*, as the *suspension* or *discontinuation* of a former one. For as in the *Waters of Jordan* the *Miracle* consisted in that they stood on a heap, and not that they afterwards *flooded* into the *Sea*, for that was their natural course; so in the *Transfiguration* upon *Mount Thabor*, the *Miracle* was, that the *Stream* of *Glory* should remain pent up within the *Soul* of our *Redeemer* from the first *Instant* of his *Conception*, without any other *Bank* than that of his own *Will*, and not that it poured it self afterwards upon his *Body*; for that

was but the natural consequence of the Glory of his Soul.

And now, Dear Christians, (to make some Application of this to our selves) how much are we bound to our Dearest Redeemer, both for the One and the Other ! First, that he *repressed* his *Glory*, and kept it from communicating it self to his *Body*, through the whole course of his *Life* for the space of three and thirty years; and then that he let it *flow* and manifest it self in his *Transfiguration*, in the *brightness* both of his *Face* and *Garments*, since both were done for our sakes ! Had he not been pleased once at least to permit that *Flood of Glory*, of which his *Soul* was full, to pour it self forth upon his *Body*, happily we had been, if not wholly ignorant, yet not so sensible at least of his *Love* and *Mercy* in miraculously *suspending* its *Emanation* all the rest of his *Life*, that he might be in a condition to suffer and die for us. And is it not reason, that now we know it we should both thank him for it, and make it, in the best manner our condition will permit, the Pattern of our *Imitation* ? Not that we can *transfigure* our *Bodies* as His was; this is a Privilege reserved for the next *Life*: but that we may and must

must prepare and dispose these vile and mortal Bodies of ours to be configured (as the Apostle saith) to the brightness of his Glorified Body hereafter, by repressing within us at present a Flood of another nature, that Flood I mean of Original Corruption, which we bring with us into the World from our first Parent Adam. For such is the condition of man since his Fall, that the Soul is no sooner united to the Body, (which is in the very first Instant of its Creation) but it contracts the Guilt of Original Sin, and together with it a strong Propension or Inclination to the Love of it self, and of all those Objects which are grateful to Flesh and Blood. So that the heart of man is like a corrupted Fountain, out of which, as our Savior himself hath told us, proceed evil thoughts, Murders, Adulteries, Fornications, Thefts, false Witness, Blasphemies, and the like. And altho' the Guilt of Original Sin be wash'd away by the Waters of Baptism, yet (as the Council of Trent hath declared) Concupiscence, or the Propension to these and the like Vices is permitted to remain even in the Regenerate, for the Exercise of their Virtue, in withstanding the first suggestions of sin, so as not to suffer it, as the same Apostle saith, to reign in

Phil. 3. 21.
Mat. 15. 19.
Self. 5.
Rom. 11. 12,
our

our mortal Body, in such manner as to obey it in its inordinate Lusts and Desires.

This is what we oblig'd our selves to do, in the solemn Promise we made in Baptism of renouncing the Suggestions of the Devil, the Desires of the Flesh, and the Poms and Vanities of the World. And that the doing of this is a Miracle; and such an one as may and ought to be done by us, the Son of Sirach declares, when speaking of the Just man, whom he calls *Beatus*, or *Blessed*, he lays this down for one of the conditions of his *Beatification*, that he has done *Miracles* in his Life; *fecit enim mirabilia in vita sua*: And that we might know what *Miracles* these were, he presently adds, *Qui potuit transgredi, & non est transgressus; facere mala, & non fecit*; He, says he, is the man that hath done *Miracles* in his Life, who when it was in his power to transgress, transgressed not; and when he could have done the evil, to which his corrupt Nature inclin'd him, withheld himself from committing it. And for this reason it is, that when our Savior, among other Signs or *Miracles* which he foretels should be done by those that believed in him, puts this for one. That if they drink any thing that is deadly, it shall not hurt them. St. Gregory tells

Ecclici 31.

Marc. 16.

tells us, That then it is this Miracle is wrought in a more Sublime, because Spiritual manner, by the Faithful, when feeling in themselves the venomous suggestions and persuasions of the Devil, or their own corrupt nature, they are not drawn by them to commit any thing that is evil. *Dum pestiferas suasiones audiunt, sed tamen ad operationem pravam minime pertrahuntur; mortiferum quidem est quod bibunt, sed non eis nocebit:* In this case, saith he, they drink that which indeed is deadly of its own Nature, but not consenting to it, it shall do them no harm.

And now, if the repressing the first motions of Sin be so miraculous in respect of other Vices; how much more in regard of that of Pride, which is the Source and Spring of all the rest? Whoever has thoroughly considered, says St. Augustin, or which is more, experienced in himself the different degrees of difficulty which occur in the subduing of Vices, knows very well, that the Sin of Pride and Vainglory is the chief, if not the only one, to which those who have attain'd to Perfection are obnoxious; and as it was the first which infected the Soul, so also it is the last that is overcome. From whence St. Peter Damianus doubted not to affirm, That if so

St. Greg.
Hom. 29.
in Evang.

In Pl. 7.
Quo primo
vitio lapsa
est anima,
hoc ultim-
um vincit.

Serm. 60.

great

Facilius ob-
ferare Cœ-
lum, quam
Animum.
Jac. 5. 17.

So great a man as *Elias* could shut his mind from admitting a thought of *Vain-glory*, 'twas a greater Miracle than the shutting Heaven by his Prayer, that it rained not for three years and six months together.

Here then it is, that a *Christian* truly shews himself to be a *Tbaumaturgus*, or Worker of *Miracles*, when finding thoughts of *Pride*, *Envy*, *Gluttony*, *Impurity*, *Anger*, *Blasphemy*, *Revenge*, and the like, to arise in his heart, ready like an impetuous Floud to overflow, by his Reason or Superior Will, assisted with the Grace of *Christ* which was given him in Baptism, he forces them back, and will not suffer them to gain upon his consent, nor to reign in his Mortal Body; *Fecit mirabilia in vita sua*; he hath done *Miracles* in his life: And by depriving himself of those undue delights and satisfactions which are the natural consequences of *Concupiscence*, he both prepares and disposes his own mortal Body to be configured to the Brightness of the Body of his Glorified Redeemer; and shews his Gratitude to him, for having deprived himself of that *Glory* and *Brightness* which was due, and as such would and ought to have redounded upon his Body, from the *Glory* of his

his Soul, (had he not miraculously repress'd and kept it back) from the first Instant of his Conception to the day of his *Transfiguration*. Why he permitted it then to pour it self forth in a glorious Floud of Light upon his Body and Garments, and that in the presence and sight of his Disciples, is what I come now to treat of, as the Subject of the Second Part of my Discourse.

The Second Part.

Transfiguratus est ante eos; He was transfigured before them.

AND why before them, or in their sight, but to excite them more efficaciously to labor for the obtaining of so Glorious a Reward? To give light to this Answer, it may not be unuseful to premise, what the Scripture relates to have pass'd with the Patriarch Jacob, when his Sons brought him the News of his Son Joseph's being alive. The Case was this:

Joseph being now Vice-Roy of Egypt, and having made himself known to his Brethren, commanded them to go tell his Father Jacob of all his Glory, and to bring him along with them

Gen. 45.

them into Egypt, to preserve him from the Famine, which was yet to last five years. To accomplish this design, he provided them of Carriages, and all things necessary for the way, adding over and above a Present of the good things of Egypt, which might serve as an Earnest or Pledg of the Riches of the Place, to excite him to the Journey. No sooner were they arrived in the presence of their Father, but they acquainted him with the good News; *Joseph, Filius tuus, vivit & dominatur in universa terra Egypti*; Joseph, that Son of thy Love, whose Absence, not to say Death, thou hast so bitterly lamented for so many years, is yet alive, and is Governor over all the Land of Egypt, and nothing is wanting to complete his Happiness, but to have his Father Jacob with him. How may we imagin was the heart of the Holy Man transported with joy at the hearing of this News? and how would he give order to get all things ready for the Journey, that he might go and enjoy the presence of his Beloved Joseph? This indeed might have been expected; but not a word of any such thing. On the contrary, the Scripture saith, That when Jacob had heard these things, his heart fainted within.

within him; or (as the *Fulgar* hath it) he remained as a man awaking out of a heavy sleep, without knowing what to think, for he did not believe them; *Quo audio Jacob quasi de gravi somno evigilans, tamen non credebat eis.* What then was to be done? They give him a more particular account of all the words of Joseph which he had said to them. And when this availed as little as the former, they shewed him the Wagons and rich Presents which Joseph had sent him; and the Text saith, That when he had seen them, *cumq; vidisset plaustra & universa quæ miserat*, his Spirit revived within him, *revixit Spiritus ejus*; and, as if he were now no more the same man, but another, he said, *It is enough*, I am now convinc'd that my Son Joseph is yet living; and so, without regarding either the Feebleness of his Old Age, or the Difficulties of the Way, he resolved to go and see him before he dy'd. Behold here, how much more powerfully our Affections are mov'd to act by the things we see, than by those we only hear! And can we then wonder, if our Dearest Redeemer, whose Wisdom suggested, and Goodness prompted him to make use of the most efficacious means to inflame our Affections with

the Love of Heaven, led the Disciples of my Text up to the top of Mount Thabor, and was there *transfigured before them!*

He had often told them of the *Glory of Heaven*, and propos'd it as a *Reward* to all those who should *deny themselves*, and take up their *Cross* and follow him. He had foretold them also, that himself would *rise again the third day*, as the first Fruit of those that slept, and promis'd that his Followers should *shine like the Sun in the Kingdom of their Father*. And what did all this work upon them? If they did not look upon it as a *Dream*, they remained at most but as men awakened out of a deep sleep; for St. Luke says in expresse terms, that when he spake to them of his Passion and Resurrection, *Ipsi nihil horum intellexerunt*; they understood nothing of these things, and what he said affected them no more than if he had spoken in some unknown Language; & *verbum hoc erat absconditum ab eis*. What remedy then to disengage their Understandings from this stupidity; and engage their Wills to labor heartily for Heaven? The remedy was, (and blessed be his Goodness in condescending so graciously to our Weakness) to suffer himself to be *transfigured*

Mat. 13. 43.

Luc. 18. 34.

giured before them, and by communicating that
 Glory to his Body, which hitherto he had kept
 restrained within his Soul, to give them a
 sight of that Glory of which he had so often
 discoursed to them: And that they might
 not doubt but that a participation of the like
 Glory was designed also for his Servants and
 Followers, he caused Moses and Elias to ap-
 pear in like Majesty and Brightness with him.
 The same was also signified in the bright-
 ness of his Garments, which (as St. Thomas ob-
 serves upon this place) were a Type or Figure
 of the Saints, of whom the Prophet Isay
 saith, that he shall cloath himself with them as
 with a Robe of Glory, and wear them for an Orna-
 ment in the day of his Nuptials. From whence
 the Devout St. Austin, with his wonted Acute-
 ness, took occasion to apply those words of
 holy David, He giveth his Snow like Wool, (the
 usual matter of which Garments are made) to
 what pass'd in the Transfiguration of our
 Lord, giving us to understand by his ap-
 pearing then as it were cloathed with Snow,
 what kind of Fleece his Garment of Glory was
 to be made of, that is, of those who had
 washed their Stoles in the Blood of the Lamb, and
 so were become pure and white as Snow, or y

Isa. 41. 27.

Pf. 147.
 Merito sũl-
 gebat Vestis
 Christi sicut
 Nix, tan-
 quam de illa
 lana jam fa-
 cta erat Tu-
 nica.
 S. Aug. in
 Pf. 147.

as

as St. Paul expresses it, a Glorious Church without spot or wrinkle; without spot, as wash'd white in the Blood of the Lamb; and without wrinkle, as having been extended with him upon the Cross.

How much more efficaciously the Affections of the Disciples were inflam'd to action by the sight of so Glorious a Reward, than by what they had only heard discours'd of it, the Transport of St. Peter, and the haste he was then in to fall to building of Tabernacles, and (when that was not permitted, as being out of season, because before the time) the Immense Labors both himself and the rest courageously undertook, and cruel Torments they cheerfully underwent for the obtaining of it, are too well known to be insisted on. What concerns our selves, Dear Christian Auditors, is to imitate the Example of those, who (as the same St. Peter saith) have made known unto us the Power and Coming of our Lord Jesus Christ, having been spectators of his Majesty when they were with him in the Holy Mount, and not to suffer our selves to remain so dull and stupid as not to be moved with it. When Nehemias had restored the Temple and the Altar, he caused the Sacrifices to be sprinkl'd with a thick Water,

2 Pet. 1. 16.

2 Machab.
1. 22.

Warre, which the Priests had found in a deep
 and dry *Well*, where their Ancestors had hid
 the *Holy Fire* when they went into Captivity.
 The *Sun* was then in a *Cloud*; and whilst he
 remained so, the *Warre* also remained as be-
 fore: But as soon as the *Sun* brake forth out of
 the *Cloud*, *accensus est ignis magnus, ita ut omnes*
mirarentur; a great Fire was presently kind'd,
 to the wonder & astonishment of all that be-
 held it. And will it not be a matter of great-
 er Wonder and Astonishment, if now that the
Sun of Justice, after having so long remain-
 ed under a *Cloud*, has display'd the Beams of
 his *Glory*, both in his *Face* and *Garments*, our
 hearts shall still remain like thick *Warre*, that
 is, cold and earthy, and not be converted
 into Fire? The consideration of this made
 Holy David cry out, *Ecce hominum usquequo*
gravi corde? Ye Sons of men, how long will
 you suffer your hearts to lie groveling upon
 the Earth? And why will you spend your
 days in hunting after the *outs* and *vanities*,
 and therefore *false* and *hins* Goods of this
 Life, without aspiring to those *eternal*, and
 therefore only *true* and *substantial* Goods,
 which are prepared for you in *Heaven*? If a
 Prize be propos'd to be run for of any con-
 siderable

derable Value, how do those who are to run for it pluck up their Spirits, and abstain from all things, however otherwise pleasing and dear to them, that may hinder them in the Race? And if they do this to obtain a corruptible Reward, how much more, as

1 Cor. 9. 25.

2 Tim. 2. 5.

St. Paul presses the Argument, ought we to abstain from all those things that are hurtful, and may hinder us in our Course to Heaven; since what we contend for, is no less than a Crown of never-fading Glory? They, when they have done their best, may miss of what they run for, because many run, but only one can get the Prize: But for the Prize of Heaven, every one (to use the Apostle's expression) that runs lawfully, that is, keeping the Commandments of God, (tho' not with equal Swiftness and Perfection, for our Savior tells us, that in his Father's House there be many Mansions) is sure to obtain it.

Alas, Dear Christians! had it been our hard Lot to have been born in some Barbarous Nation, where there had been no certain Knowledge of the true Reward of Vertue, or to have been brought up among the Philosophers, of whom St. Augustin reporteth, that they had above two hundred different

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Opinions

Opinions concerning the *last end* or *Happiness* of man, not knowing which to fix upon, or to prefix to themselves, as the *Prize* they were to run for, or the *Mark* to which they were to direct the *course* of their *Lives* and *Actions*: some shadow of *excuse* might have been pretended by us, why we pour'd forth our selves upon the things of this *World*, and plac'd our satisfaction in the enjoyment of them. But now that we both know the *Prize* that we are to run for, and that if we run lawfully, that is, observing the prescribed *Rule of God's Law*, we shall certainly obtain it; what can we pretend to save our selves from falling under the Sentence of that *Servant*, who because he knew the will of his *Master*, and did not do it, was deem'd worthy not only to be deprived of the *Reward*, but to be beaten with many stripes? Let us not deceive our selves, One way or other we must be finally like to *Angels*. What our *Savior* said of the *Just*, that they shall be as the *Angels* in *Heaven*, (and who, says *St. Austin*, would have believ'd it, if He had not said it?) is as true of the *Wicked*, that they shall be like to the *Apostate Angels* in *Hell*. No medium to be expected, *Eternal Happiness* must be our *Reward*,

Mat. 22. 26.

ward, or *Eternal Misery* our *Doom*. This may seem a *hard* condition to the inordinate *Lovers* of this *World*, and perhaps to some *faint-hearted Christians*, who could wish to be in *Heaven*, so it might cost them nothing: But who ever thought the *Children of Israel* were *hardly* dealt with, because *God*, after he had led them on dry ground through the middle of *Jordan*, let the *Waters* flow in their ordinary *Channel*, and hinder their retiring back, so that they were reduc'd to a *necessity* of being either *Conquerors* or *Slaves*? This *happy necessity* whetted their *Courage* to that degree, that in a short time they became *Masters* of the *Earthly Canaan*, which was a *Type* and *Figure* of the *Heavenly One*. And *God* seems to make use of the same *Stratagem* to encourage us to fight for the *Glory of Heaven*, when having led us through the *Waters of Baptism*, he puts us upon a *necessity* of making our selves eternally *happy*, if we will not be eternally *miserable*.

What then if some *difficulties* occur in regulating the inordinate desires of our corrupt *Nature* to the *Law of God*? What if it cost some pain and *labor* to mortifie and repress the absurd and extravagant *suggestions* of our sensual

sual appetites ? Is there any thing of *satisfaction* even in this World, (how short and momentary soever) but costs pain and trouble to obtain it ? Does not the *Merchant* undertake long Voyages at Sea, and expose his *Riches* to the danger of being lost, to *augment* them ? Does not the *Soldier* undergo the greatest hardships, and enter the *Combat* with manifest hazard of his *Life*, to gain the empty Honor of a *Triumph* ? Does not the *sick* person abstain from all things which the *Physician* commands him, and swallow many a *bitter* Portion, to recover his *Health*, which may be lost again, as soon as re-established ? And if the *transitory things* of this World are not attainable without much toil and labor (which when they are gotten are upon the brink of being lost) can we expect that *Heaven* alone should be cast upon us without any pains or labor on our part to obtain it ? Surely nothing can be more *unjust*, nor more *unworthy* a Creature endued with *Reason*, than this *unequal* Proceeding. Nor can I imagin any other cause of it, but the want of true Faith, or a supine neglect to render it *lively* by framing a *right Judgment* of the *greatness* of the Glory of the *next Life* in comparison of *this* ?

In Ps. 36.

Did we do this, it were impossible we should not ardently desire, and heartily labor for it; and instead of repining at the pains we are to take for it, wonder, as *St. Austin* did, that so great a Reward should be expos'd for so little Labor. *Miraberis tantum dari pro tantillo labore*: It were but just, says he, that *Eternal Labor* should be exacted of us for the obtaining of *Eternal Rest*; *Pro aeterna requie, aeternus labor subeundus erat*. But because then the Reward could never be obtain'd, because the Labor would never be at an end, God has been so gracious as to order, that it shall not only be temporal, but short. *Non solum temporalem voluit laborem tui Deus, sed brevem*. And I may add, not only short, but momentary: For if this *Globe of Earth* on which we live, compar'd with the vast *Extension* of the *Heavens*, bears no greater a proportion than that of a *Point* to the *Circumference*; what can the few days we have to live upon this *Point*, be, in comparison of *Eternity*, but a *Moment*? And yet how much of this *Moment* do we daily pare off, and squander away upon the *Vanities* of the *World*, as if a whole *Moment* of *Labor* were too much for an *Eternity* of *Glory*? Whatever our *Conduct* hath been hitherto,

let

let us not henceforward be so *ungrateful* to the *Riches* of God's Goodness, and so *treacherous* to our own *true* Interest, as not to employ the *remainder* of it at least in the Duties of a Pious and Holy Life, for the purchasing of so Great and Glorious a Reward.

To conclude, and sum up in brief what I have discoursed in this Part, that, like good Seed laid up in your hearts, it may bring forth Fruit with Patience: God has allotted to man *two Lives*, the *One* in *this World*, short, and subject to many *miseries*; the *Other Eternal*, in the *next*, and to those who *live well* free from all Misery, and replenished with *all kind of Goods*. This supposed, nothing can be more evident, than that the *latter* is infinitely and without comparison to be *preferred* before the *former*. What then can we conclude from these *premisses*, unless we will renounce our *Reason*, as well as our *Happiness*, but a strong Resolution to set our selves *seriously* to work, and not suffer any day, or hour, or moment of our Life to *slide away*, without making an advance towards the obtaining of so *great a Good*? What was represented on Mount *Thabor*, tho' Great and Glorious, as you have heard in the First Part,

was

was but a *Glimpse* or *Reflection* of that *Essential* *Glory*, which the *Blessed* shall enjoy in *Heaven*. If then the *Labor* of acquiring it deters us, let the *Greatness* of the *Reward* invite us; so *Great*, that *St. Paul* says, *Neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man to conceive the good things which God hath prepared for those that love him.* May his *Infinite Mercy* bring us to that *happy Station*, where we may behold him, *as he is*, *face to face*, and see and enjoy what here we cannot comprehend. In the mean time, let us say from our hearts with *St. Paul*, *1 Tim. 1. 17.* *To the King of Ages, Immortal, Invisible, only God, be Honor and Glory for ever and ever. Amen.*

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